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# EDITORIAL

**I**N this number of the East and West Review we present four contributions to our preparatory study of some of the themes to be examined by the Lambeth Conference in July and August.

Gilbert Baker describes the Assembly of the International Missionary Council at Ghana and the discussions at it which have an important bearing on the Lambeth Subject of "Church Unity and the Church Universal".

The task of the Church in the reconciliation of conflict between and within nations, is another Lambeth theme. One of the most important ways in which that task has to be attempted is clearly that of education. The prejudices of class, colour or race may grip the individual in adult life, but they are not innate. In childhood and early youth he can meet those from whom he differs in these respects, with little awareness of those differences. He can achieve a person-to-person meeting and understanding which may resist, at least to some extent, subsequent social pressures. Ruth Douglass's article on the work of inter-racial education in the field of human understanding, is written from first-hand experience.

Another aspect of the possibilities open to the Church in education is depicted by Guy Bookless who writes from Patna. Five years ago we printed the "blue-print" of the Patna Project in an article contributed by A. G. Cowham. We include the present article with an uneasy feeling that this Christian Salient into the heart of the amazing technological revolution in Northern India, described by the former Bishop of Chota Nagpur in our last issue, has received much less interest in this country than so important a venture deserves.

The article on Patna has much to say about problems of the authority and message of the Bible for to-day. This is the opening subject for consideration at Lambeth and Donald Bradley's article includes some pertinent comments on problems of biblical authority which confront the Church at home and overseas.

Last year 110 representatives of 60 dioceses in 14 countries attended the Summer Courses at St. Augustine's College, Canterbury. This year there may well be an even greater response if one is to judge by the interesting schedule of courses offered. In the first session, from July 14th to 26th, the subject is "The Church and the Laity". For the second session, from July 28th to August 9th, "The Church and Society" is the theme. "Lambeth and Christian Unity" will be studied in the third session from August 11th to 23rd. Speakers will include the Bishops of Derby, Kurunagula, Olympia and Knaresborough, Professor Cuthbert Simpson and Professor R. H. Fuller, Canon C. K. Sansbury and Canon Ernest Southcott and many others. Details can be obtained from the Secretary at St. Augustine's.

# ASSEMBLY IN GHANA

By J. G. H. BAKER\*

**T**HOSE of us who were brought up under the inspiration of the Jerusalem and Tambaram Reports of the International Missionary Council felt that the choice of Ghana for the 1957 Assembly was certainly in line with an imaginative tradition. For these meetings have stimulated the Churches to think of their task in world-wide and contemporary terms; and it was altogether fitting that the new nation of Ghana should be the scene of the Council's first Assembly in Africa.

The setting was appropriate too. The spacious courtyards of University College at Legon, eight miles from Accra, and the pleasant white-walled and red-tiled halls in which we met were almost an illustration of the saying that "only the best is good enough for Africa". The missionary task of the Church to-day is to be carried out not only along the forest trails and among peasants or nomads, but in the world of new nations, new learning, new construction—and of new temptations.

Delegates came from thirty different national or regional Christian Councils, and there were observers from ten non-member Councils and a considerable number of Consultants from many different countries.

At the Garden Party, arranged by the Ghana Christian Council, the Assembly was warmly welcomed by the Chancellor of University College, Dr. Stoughton, and we were then honoured with an address by the Prime Minister, in the course of which Dr. Nkrumah paid a warm tribute to the missionary contribution in Ghana and made it clear that he spoke as a Christian. It was quite a colourful scene, for everyone had been invited to wear national costume, and although we westerners could find little that was distinctive the dresses of the Indians and Burmans, the Indonesians and Filipinos provided an attractive variety; while our hosts in their brilliant "kente" cloth togas outshone us all. The Assembly was a splendid opportunity for conversing with fellow-Christians from the ends of the earth; but when it was over I think there were some who wondered whether such a gathering is still the best instrument for stirring the Church to-day to carry out its missionary responsibility.

As the General Secretary said in his report: "We have reached the end of a phase in the missionary movement. But the missionary task of the Church remains as long as time continues, and that task is greater than ever, and as urgent as it has ever been." It was perhaps inevitable that as the Assembly became involved in the details of its structure this note of urgency was no longer heard so clearly; and while the newness and magnitude of the work was never forgotten we were not, I believe, united in a conviction that God was leading us by a clearly defined path to new duties. Nevertheless a lack of open vision is not necessarily a sign of sin, and it is probable that much of the steady work which was done at Ghana will have a lasting effect upon the ecumenical movement as it seeks to find the right way of expressing missionary obedience to-day.

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## REGIONAL DEVELOPMENTS

The International Missionary Council is a Council of Councils. The earliest of the "National Christian Councils" were set in motion by Dr. John R. Mott soon after "Edinburgh 1910". The youngest of them—Ghana, Northern Rhodesia, and Hong Kong—were admitted to Membership of the I.M.C. at this Assembly. There are now altogether 38 member councils. But there is no great significance in an agglomeration of Councils which may have little in common with one another. Consequently in recent years there has grown up a series of regional conferences and meetings covering a wider area. The work of Dr. (now Bishop) Rajah Manikam as East Asia secretary of the I.M.C. together with the movement known as "Asia Ecumenical Mission" laid the foundations for the conference last year at Prapat, Indonesia, at which the East Asia Christian Council was launched.

For there is no doubt that there has arisen among many Christian bodies in the Far East a deep concern about playing their part in the evangelism of their own and neighbouring lands. On the Anglican side this development can be seen in the plans put forward by the South East Asia Episcopal Council to explore the possibility of new Anglican work in Thailand under Chinese leadership. In other Churches the exchange of personnel for missionary work in several of the Asian countries has already begun. The importance of these signs of East Asian initiative was recognized by the Ghana Assembly, and a three-man secretariat for the East Asia Council was established, consisting of Dr. D. T. Niles of Ceylon, Mr. Kyaw Than of Burma and the Reverend Alan Brash of New Zealand.

These appointments should ensure that as far as the Council can initiate missionary planning in East Asia it will be based on sound study, and will come principally from Asian Churches rather than from western Mission Boards. In an address to the Assembly Kyaw Than emphasized three points, first that what is sometimes described a little gloomily as revolution in Asia is looked upon by a great many Asian people as a hopeful renaissance. Secondly, and following from this, it is necessary for Christians to take the resurgence of Eastern religions with the utmost seriousness. As a Burman he drew attention to the theological significance of the Sixth Buddhist Council, and urged the importance of theological understanding of Buddhism in the study centre which is being set up in Rangoon. Finally he voiced the thought which is in so many minds, both in East and West, that the Church's missionary work must somehow be dissociated from the political fortunes of the West.

A further example of regional development came in the reports of a Caribbean Consultation held in the Spring of 1957. It had brought together for the first time delegates from Christian Councils in Latin America together with those from the British West Indies. The Latin Americans at Ghana, from Cuba, Puerto Rico, Mexico and the River Plate, had evidently very much appreciated this meeting, and expressed their hope that a regional secretariat could also be set up. They informed the Assembly that plans were already being made for an all-Latin America conference in 1959-60 and called upon the Study Department of the I.M.C. to consider the potential importance of this area. Indeed, one of the lasting impressions of the Ghana Assembly is of the future influence upon

the world and the Church of this great area; and as one delegate put it in one of the few lighter remarks of this rather solemn assembly, "we must not forget that Spanish is the official language in heaven!"

The third area in which this movement towards regional grouping can be seen is in Africa itself. Indeed, when the ecumenical historians come to discuss this period the Ghana Assembly may even appear like a prelude to Ibadan. For the All-Africa conference which was held in the Nigerian city immediately afterwards although not directly under the auspices of the I.M.C. or the World Council of Churches consisted of many of the same people who had been at Ghana. It was the scene of a very representative and quite lively exchange of views from Christians from almost every part of the African continent. A continuation committee was set up, and it is almost certain that there will be some Christian expression of the growing feeling of continental unity which is being experienced by a great many thoughtful African people.

#### RESEARCH WORK OF THE I.M.C.

The achievements of the International Missionary Council in the realm of study and research are probably of even greater value to the Church as a whole than the regional conferences. The Study Department is already working in conjunction with that of the World Council of Churches, and the Assembly at Ghana endorsed a recommendation that the Studies in the Life and Growth of the Younger Churches should be carried forward. This is of no small interest to Anglicans, for the investigation of certain villages in Uganda by the Rev. J. V. Taylor, formerly of that diocese, has been warmly commended as a pattern for similar studies elsewhere in Africa, as well as in Asia and Latin America. A study of the Theology of Mission will be undertaken to answer the question "What does it mean in theological terms and in practice in this ecumenical era, for the Church to discharge its mission to the world?" Other people are asking these questions too, for it is implied in the section of the Lambeth Conference agenda which deals with the "Contemporary Missionary Appeal"; while the World's Student Christian Federation is also planning a long-term study of "The Life and Mission of the Church". The I.M.C. has expressed the hope that its member councils will give any help they can to these and other similar study programmes.

A new study on Religious Liberty is to be undertaken in this year which marks the tenth anniversary of the Declaration of Human Rights by the United Nations. A great many changes of government and constitutions and of current practice have taken place since the Whitby Assembly of 1947 and the production of Dr. M. S. Bates' notable work on this subject. Plans for this study were outlined by Dr. Nolde of the Churches' Commission on International Affairs. His colleague in this activity, Sir Kenneth Grubb, reported on the many facets of the Commission's work, in connection with the United Nations and its affiliated bodies, and more directly with Governments and with Churches. This work includes the consideration of all kinds of questions concerning international peace and justice, racial tension, Trust Territories, refugees and migration. It should be remembered that the C.C.I.A. is also a joint concern of the I.M.C. and the World Council of Churches.



## THE COURSE OF THE ASSEMBLY

But a conference cannot consist wholly of reports, and this Assembly certainly had a life and ideas of its own—a life which began each day in the Chapel of Akuafo Hall, one of our meeting places. Morning devotions were led by the Reverend Christian Baeta, the Ghanaian chaplain to the University College, one of the outstanding Christian leaders in West Africa. Then followed an hour of Bible study which must have been for many present among the most memorable sessions in the Assembly. During the first period they were led by the Rev. Philip Potter of the West Indies who gave a remarkable and profound exposition on St. John's Gospel based particularly on the Risen Lord's commission to the disciples. The second period was led by Dr. Devanandan of the Church of South India, on the Epistle to the Ephesians, and this was no less stimulating. One could wish that some of the ideas expressed could have developed in the conference. For instance there was the thought about the modern Church, like the early disciples meeting behind closed doors for fear. "We have the evidence of the Resurrection yet we remain afraid, trying to keep the Church confined in well marked boundaries", or on the visit to Nicodemus "The task of the Spirit is to destroy religious self-centredness. A man must say 'no' to religion and 'yes' to God". In the same way it might be said that the opening address of the Chairman, Dr. John Mackay, in which he urged that the "Servant image" is the clue to the Mission of Christ and of His people, was not fully heeded in discussion. For there is always a tendency, even in enlightened missionary circles, to forget that the missionary movement is not an end in itself, but must always be ready to be broken and poured into new moulds in the service of Christ and His Church.

The tension between the old ways and the new and the honest difficulties of knowing what the new patterns should be were illustrated in the discussion groups and committees. These were on such subjects as "Christian Witness in Society and Nation", the "Christian Church and non-Christian Religions", "The Place and Function of the Missionary". I was in the last named group, and it was clear that a number of missionaries, especially in India in recent years, have felt frustrated because they found the Indian Churches not apparently much concerned with evangelism and not ready to use western missionaries for this task. Some of these difficulties clearly go back to the lack of adequate training and behind that to the misleading methods of recruiting still employed by some Mission Boards. "Partnership in Obedience", the slogan of Whitby 1947, has evidently taken some time to work out, and the phrase was called in question by some who felt that even this did not spell true equality (As someone observed this does *not* mean the junior partner obeying the senior!) One group summed it up in this way:

"We have outlived the period in which the older church was expected to say 'No' and the younger Church 'Yes', and are in a period in which the older church says 'Yes' and the younger Church says 'No'. But have we reached the maturity where 'Yes' and 'No' may be used freely by both parties?"

## THE INTEGRATION PLAN

It seemed to me as I listened to these discussions that this kind of trust which disregards differences of race or wealth can only be found in a truly world conception of the Church. This is the reason why the question of the I.M.C.'s integration with the World Council of Churches is so important. As long as the International Missionary Council's hesitation on this point is interpreted as a desire to hold on to old patterns of missionary organization there will be a feeling of restiveness particularly among Asian Churches and Christian Councils, and it was perhaps inevitable that this knotty structural problem should have occupied most of our attention in the last few days of the Assembly.

The reasons for integration of the two great branches of the modern ecumenical movement were clearly stated by the Chairman of the Assembly, supported by Dr. van Dusen, the chairman of the Joint Committee of the I.M.C. and World Council of Churches, and the Rev. Franklin C. Fry, chairman of the Central Committee of the World Council. They could be taken as theological reasons on the ground that "mission" and "unity" are of both of the *esse* of the Church, on the pragmatic ground that a great many so-called "younger Churches" were already members of the World Council and that this would be increasingly the case in Africa as well as in Asia. But more important was the growing conviction among its leaders that the World Council of Churches is not fulfilling its task unless it has the missionary cause of world evangelism as a definite part of its structure. The outline of the plan is now generally known, that there should be a Commission on World Mission and Evangelism which would meet normally once between meetings of the assembly of the World Council. The more sustained work would be carried on by a Division, comparable to the other Divisions of the World Council and this would meet once a year. The important point of the plan as it affected participants in the Ghana Assembly is that it allows for "(a) national or regional Christian Councils to be formally associated with the integrated Council (b) national or regional Christian or Missionary Councils to be affiliated only with the Commission (c) freedom of councils to have either relationship separately or both together".

## DOUBTS ABOUT THE PLAN

There was also obviously some uneasiness about the plan. Although the scheme had been in circulation for some months it was felt by some that not enough opportunity had been given for radical objection. But when time was eventually given it became apparent that the difficulties for many people were those of feeling rather than the results of detailed analysis.

The doubts about integration in the minds of many delegates seemed to spring from a fear of the consequences. For instance, the Congo Protestant Council, consisting largely but by no means entirely of missionaries, is reluctant to risk breaking fellowship with some of its members if it should be more closely associated with the International Missionary Council or the World Council of Churches. But why should these Christian people feel that they must disrupt a local council rather than co-operate with a body connected with the World Council? This question was never raised nor answered, and perhaps could not be because



it would have meant discussing the hypothetical reactions of people who were not present. Indeed, some of the speeches on this subject appeared to be aimed for the records of other bodies than the one to which they were spoken.

It may be that some confusion has been caused by a too theological approach to this problem. Canon Warren reminded us that while the interdependence of "mission" and "unity" is eschatologically true there are a great many areas in which the Christian mission is being vigorously carried out without unity. Speakers as different as the Metropolitan James of the Orthodox Church and Dr. Walter Freytag of Germany were in agreement that the question was more one of organization than of theology. Indeed, some of the non-theological difficulties began to be resolved during the Assembly, for many of those hitherto unfamiliar with the World Council were clearly much impressed by the understanding and sympathy of their representatives. It was agreed that many current suspicions could be overcome if real meetings of heart and mind could take place between leaders of some missionary and regional councils and the leaders of the ecumenical movement.

There was also a genuine concern among some people about the dangers of an over-centralized organization, though it must be said that no body of people is so sensitive to this as the secretariat and leaders of the World Council of Churches. It was for this reason that Dr. Visser t'Hooft announced on its behalf that the World Council was prepared to postpone its Third Assembly from the winter of 1959-60 to that of 1960-61 in order that more time should be given for component councils of the I.M.C. to study and decide upon the plan. It was agreed too that International Missionary Council should make its secretaries available for travel where necessary so that the full implications of the integration scheme can be properly understood.

The result of the debate showed that there was an overwhelming opinion in favour of integration and that the Councils of Asia were pressing strongly for it. For them the integration of International Missionary Council and World Council of Churches looks like a marriage, though it must be confessed that some Europeans told us that it was the funeral of the I.M.C. It is to be hoped that the delegates and those whom they represented are not really playing at weddings and funerals like the unresponsive children described in the Gospels. For all the time there is the unfinished task, the daily increase in the number of non-Christians, and sheep of Christ who still wander and still need pastors.

#### THEOLOGICAL EDUCATION FUND

This essential function of the world-wide Church was indeed constantly in mind and particularly when the Assembly came to discuss the new Theological Education Fund which comes from a munificent bequest from John D. Rockefeller's Sealantic Trust, together with a most generous matching gift from the nine chief Mission Boards in the United States. This brings the total available to four million dollars. The sum is to be used for the development of existing theological colleges and for a book fund, particularly in mission areas and the lands of the younger Churches. The unstinted giving of the Americans is beyond praise and yet something

we are dangerously near to taking for granted. They give far more than their share to the general budget of both I.M.C. and W.C.C., and the Churches and Boards concerned have done everything possible to demonstrate that they do not require a favoured position as a result. The same is true of the Theological Education Fund, and it is good to know that Dr. Charles Ranson (whose tragic bereavement and early departure from Ghana cast a shadow over the Assembly) is to be the secretary of the body which administers this large sum.

It is not an easy assignment, for with the best will in the world money is apt to talk, and the responsibility of seeing that four million dollars is translated into the most effective way of spreading the Word of God is indeed a grave one. Fortunately the danger of putting the money into new buildings has been realized, and it will not be used for such purposes; it is to be hoped that considerable thought will be given to the training of a ministry which is well-educated without becoming a theological high caste, and which is able to live alongside the world without becoming submerged in its standards. It is probable that the larger and Union Colleges will receive the most support, and it is perhaps unwise for the theological colleges in the Anglican Communion to entertain very great expectations. But may we not hope that in the thinking which must take place about the Ministry the experience of the Church—and not least the thoughts of the Lambeth Fathers on this subject—may be truly relevant and helpful?

Almost fifty years ago the modern phase of the missionary and ecumenical movement began at Edinburgh. The heirs of that movement go forward from Ghana into another half century not with the sound of oratory in their ears or the vision of new dawn before their eyes, but with undiminished faith and the knowledge that a great deal of hard work remains to be done.

The evidence of the Risen Christ in many lands is assured, but too many doors are still shut—and from the inside. The principal task of the Church in the next half century is not deciding who shall open them, but to see that they are opened and that the secret of abundant life is made available in the daily round of people and nations.

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### MEET THE BISHOPS

In June many of the Bishops attending the Lambeth Conference will be visiting dioceses throughout this country on visits arranged by the Overseas Council in conjunction with the Diocesan Missionary Councils. In addition, the Council has arranged three Conferences which some of the overseas Bishops will be attending.

The first is for Ordinands from theological colleges. It is to be held at Whitelands College, Putney, from August 15th to 18th. The second is for clergy and laity interested in educational work at home and overseas. It will take place at Whitelands from August 19th to 23rd. Its main subject will be "The Church's concern in social developments". The third is being organized by the Laymen's Movement and will be held at Maria Grey College, Twickenham from September 5th to 7th. Further information can be obtained from the Overseas Council at Church House, Dean's Yard S.W.1.



# THE CHURCH IN MODERN INDIA

## II - THE PATNA PROJECT

By J. GUY BOOKLESS\*

**T**HERE are few things more striking, among the many developments taking place in India to-day, than the tremendous urge for higher education. No doubt there are other countries of which the same could be said, but it would be difficult to parallel the scale on which the expansion of University education in India is taking place. It is said that, in the ten years since India became independent, the number of college students has increased fivefold and is now around the 1,000,000 mark. Obviously so rapid a growth must bring in its wake a great many problems, and must also provide great opportunities for those who are seeking to serve the student community. One is reminded of the opening words of a cable sent fifty years ago by the Student Christian Movement of India to the S.C.M. in Britain: "Indian students; India's greatest problem, and greatest hope." In this respect at least, the situation has not changed since 1907.

There are three main ways in which the Christian Churches, other than the Roman Catholics, seek to help and influence the young men and women who are studying for a University degree; (1) through Christian colleges; (2) through Christian agencies such as the Student Christian Movement, and in some places the Evangelical Unions and Y.M.C.A.; and (3) through Church Youth Groups, Hostels, or other projects sponsored by one or more of the Churches. Bihar Province, in N. India, is not well provided with any of these; there is only one non-Roman Christian college, St. Columba's College, Hazaribagh founded and maintained by the Dublin University Mission. It must be accounted a source of weakness to the non-Roman Christian enterprise in the Province that such large towns as Patna and Ranchi, not to mention Muzaffarpur and Bhagalpur, have no Christian College.

The Student Christian Movement has six or seven small branches in the Province, and is trying to form others; these provide a valuable means of bringing together Christian students, often across denominational boundaries, and the Movement seeks to quicken and build up their faith, enlarge their vision, equip them for witness among their fellow-students and service of the community, and encourage them as members of their own Church; but there is a great lack of student leadership in the groups, and a lack also of that burning zeal to witness to others which often characterizes the Evangelical Unions.

The Lutheran and Anglican Churches in Chota Nagpur include numbers of students in their Youth Groups, and there are hostels for

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students sponsored by one or other of the Churches in both Patna and Ranchi. This article describes a recent Anglican project aimed at developing work among students in Patna, the capital town of Bihar, with a population of around 400,000 people, and with close historic links with some of the greatest Buddhist and Hindu kings in N. India.

#### PATNA UNIVERSITY

In 1919, the various colleges in Bihar, which had previously been a part of Calcutta University, were formed into a separate Patna University. By 1951, the number of students and colleges, both in Patna itself and elsewhere in Bihar, had become so large that a separate Bihar University was formed, though its headquarters continues to be in Patna. This University, in turn, is now being divided, and a separate University created for the Chota Nagpur area, centred on Ranchi, and possibly another will be formed before long centred on Bhagalpur, and catering for the large eastern area of Bihar.

Patna University now has eleven colleges, and the number of students is around 9,000; this is not an exceptional number for an Indian University, though it is probably larger than that of any British University other than London. Engineering, Law, Medicine, Science and Teacher Training have their own separate colleges. There is a fairly large post-graduate department, and three of the colleges admit women students only. Every college has its own hostel, but so far as the men students are concerned, the number accommodated in the college hostel is a very small proportion of the total. The few privately-run hostels in the town are always besieged with applicants for a "seat", the alternative, for the unlucky student, being usually a dingy room, probably shared with others, in one of the less desirable quarters of the town.

Among these private hostels is the Collier Memorial Hostel of the Baptist Mission, which has a fine tradition of service to the student community. It still represents, under its present able Indian warden, one of the few Christian influences in the University. But that influence *is* small, and it must certainly be increased if the challenge of Christ is to be effectively presented to the students.

Can the Anglican Church do anything to help meet this need? We are fortunate in possessing a good-sized area of land, centrally situated near to most of the University buildings, and recently enclosed by a high surrounding wall. This is the Church compound of Christ Church, Bankipore, previously served by British Chaplains and attended by mainly European congregations, but for the last six years under the capable charge of an Indian Vicar, the Rev. M. R. Dey, and now attended mainly by Indian Christians. In addition to the Church itself, there is a small house for the "church baira", or verger, and also Christ Church House, a small bungalow built recently to accommodate one or more clergy, and now being extended.

There remains a considerable area free for building, and here it is planned to build a hostel for fifty students, and a Student Centre for non-residents. It would be possible, given the necessary finance and staff, to house many more than fifty students on the site, and indeed a senior official of the University has urged us to think in more ambitious terms. But in



a Christian institution, the maintenance of truly personal relations between students and staff must always be a priority, and this has not usually proved compatible with large numbers. Further, experience has shown that, where there are large numbers of students owing a religious allegiance different from that of those who run a hostel, acute problems of discipline are liable to arise.

It can hardly be expected that in a town where the entire Christian population, excluding R.C.s, does not exceed 2,000, the number of Christian students will be very large. Yet the creation in a new hostel such as this of a Christian tone and atmosphere is obviously vital. It is therefore proposed that the hostel should make a small beginning, taking a limited number of Christian students only, and should later expand and admit non-Christians also.

### CHRISTIAN STUDENT CENTRES

There are now a number of Christian Student Centres in different University towns in India, catering for non-resident students, though some of them are run, as we are proposing to do in Patna, in conjunction with a residential hostel. At Allahabad, for instance, the American Presbyterian Mission has opened such a centre at Knox Hall, attached to Holy Trinity Church, and closely linked with Holland Hall, a large hostel once run by C.M.S. and now by the A.P. Mission. The staff consists of American and Indian members, and they have developed a regular programme, with some activities open to all students, some limited to Christians only. But Allahabad, and indeed most other places where such centres exist, has a much larger number of Christian students, and Christian members of the University teaching staff, than we have in Patna.

In Patna, if all the Christian students, excepting Roman Catholics, were to attend the centre at one time, the number would barely exceed fifty. Careful provision must be made, within the programme of the student centre, for catering for the needs of these Christian students, for it is from among them that we hope to see future leaders of the Church coming. But it is evident also that the facilities provided should be such as will attract and interest non-Christian students. It is likely that the Government may, in the near future, be sponsoring the opening of a student club, which will no doubt attract many students; but it can still be expected that a good number of students will be drawn towards a good Christian centre. Some may come to the centre for serious study, some to read magazines and newspapers, some just to relax or play games, some to join in debates or discussion groups; many, we hope, by their contact with the Centre and with Christians there, will begin to understand the difference Christ makes to individual and community life, and will be encouraged to press on to know Him.

It may be objected that direct evangelism, as it used to be widely and profitably carried out, is not often possible in the India of to-day, and that there is a widespread suspicion that all Christian evangelism exercises some kind of illegitimate "pressure" on the enquirer's mind. Yet students, by and large, probably represent the most open-minded section of the community. Their genuine friendliness, and curiosity to discover more about the ways and beliefs of others, provide the Christian with

many opportunities to introduce them to the Bible, and other Christian literature, to invite them to attend Church services, and to face with them the problems which are bound to arise when a devotee of the Absolute Brahma, or "divine World Soul" of the Hindus, is confronted by the claims of the Incarnate Son of God.

#### BEGINNINGS AT PATNA

So far, the Patna project has made only a small beginning towards grasping the available opportunities. One ordained Anglican missionary, the writer of this article, has been living for the last three years at Christ Church House, sometimes with an Indian colleague, more often alone. A small bookstall and lending library have been started. Various kinds of meetings have been held, mainly for Christian students. Many individual contacts have been made with Hindu and Muslim students.

There has been much discussion concerning the lines along which the project should develop, and the University authorities have shown a friendly interest in the proposals, and have suggested that a certain number of vacancies in the hostel might be reserved for students from overseas—that is to say, for Indian students domiciled overseas, for Nepalis, and for Africans, since the Indian Government is giving scholarships on quite a big scale to students from different parts of Africa.

Since the writer came on furlough, a presbyter of C.S.I. has been carrying on the work for several months. More recently two ladies, Miss V. M. Peacock and Miss R. Harris, recruited by C.E.Z.M.S. but now working in the fellowship of C.M.S., have been living in Christ Church House, and forming valuable contacts with University students, and also with hospital nurses. It is hoped that their presence will open the doors to reaching many more of the women students and it may be possibly, in due course, lead to the opening of a hostel for women students also.

A new Indian colleague, a layman from S. India, may be joining the team soon, and indeed the finding of young Indians who are able and willing to undertake this kind of work, is one of the most urgent tasks this project faces. That is not to say, however, that no more missionaries from U.K. will be needed; it is very likely that, as the project develops, there will be a need for at least another ordained missionary from this country.

The students who come to Christ Church House represent a fair cross-section of the interests of Indian student life. Some are really interested in their studies, and are anxious to borrow books or magazines that will help them. Our lending library is small, and has no room at all to expand in its present quarters, but we can sometimes put them on to the track of useful books. Others want to "broaden their minds". "Can you teach me German or Russian?" asked one student. Such questions make one very conscious of the incompleteness of one's own education. Others want to learn about England, particularly with a view to further studies abroad.

Many students are deeply interested in politics, whether at the local, national, or international level. Pre-occupation with politics occasionally leads to serious unrest and rioting among students. Here the missionary has to be well-informed, and to discern which are the primary issues at stake and which are irrelevant. He must not identify himself with the



policy of any party. But at the same time he must not give the impression that "politics are unimportant for the Christian"—since it is the Christian, above all men, who should be able to rise above communal and partisan attachments in his concern for the highest interests of the community.

A large number of students have personal problems and anxieties. These may concern their families, or boy and girl relationships, or examination prospects, or hopes and apprehensions concerning a job when their studies are over. Among the vast number of those who pass out from Universities each year, many cannot find any occupation suitable to a graduate, either in its nature or its remuneration, and this creates a social problem of alarming proportions. Christian students have to face this problem as much as others, though many Christian students in Patna come from the Adivasi (aboriginal) peoples. They have more opportunities of getting good government jobs, as certain vacancies are reserved for them. Not many Christian students, and perhaps even fewer of their parents, seem to think of the future in terms of Christian vocation. The prospect of service in a Christian school or hospital, which may involve accepting a lower rate of pay than a Government post, or of offering for the Ministry of the Church, does not appeal to any save a very few.

#### STUDENT'S QUESTIONS

Naturally, not all the students who come have any particular interest in Christianity—though it is surprising how often a conversation with a Hindu student on other matters leads on to deeper questions of faith and of ultimate values. There are many students, on the other hand, who are eager to ask questions about the Christian faith.

"Why don't Christians have any compunction about eating meat?" This is still a major issue for many Hindus. In spite of the official abolition of caste distinctions, traditional Hinduism maintains its hold in other ways, and "anti-cow-slaughter agitations" have taken place in many places.

"Why do Western missionaries bring a message of Peace, while their countrymen go on preparing Atom Bombs?" It must be admitted that the distinctions one tries to draw, in answering such a question, between the policies of Governments and the teaching of Christ, do not sound very convincing, and the questioner is seldom impressed.

"Why must Christians always try and make converts, when we Hindus are always ready to make room for your Christ and to worship Him?" This question is sometimes supported by the assertion that the stories of Christ in the Gospels are very similar to those of Krishna in the Hindu epics, and that Christ never claimed a unique position for Himself, but welcomed all sincere seekers after God. This is, of course, one of the nodal points in the whole Hindu-Christian encounter. St. Paul found that "the offence of the Cross" was the great stumbling-block for the Jews and Greeks, but it seems sometimes that, for the Hindu, it is the unique Incarnation of the Son of God which is the great obstacle to faith. Sometimes a question throws particular light on this point: "I can understand reconciliation between one man and another, when each one surrenders a little of his dignity and comes down to meet the other; but how

can God do this towards man?" How indeed, unless God were to become man, and come down to meet men from within a human life?

Another kind of question which is sometimes asked often turns out, on investigation, to mean something other than the words convey: e.g. "How can I become a Christian?" When analysed, in the light of subsequent conversation, this question can often be paraphrased as follows: "What benefits of a material, social, or educational nature can Christianity promise me, and how do I qualify for them?" What answer is one to give to a questioner of this kind?

Mixed motives, it must be admitted, have not in the past stood in the way of vast numbers of people accepting the Christian faith. Yet it does seem essential, in the India of to-day, to demonstrate that integrity of motive and disinterestedness in the proclamation of the Gospel which so much propaganda is calling in question, and to say to such an enquirer: "My friend, we shall be only too glad to teach you about Christ, and if you accept His claims upon you, we will welcome you as a brother into the fellowship of His Church. But as for material help, or social prestige, we can promise you nothing, and in fact, you may have to suffer hardship for your faith."

It is only fair to say that some Christians take a different attitude on this matter. They are much more prepared to welcome the enquirer on his own terms, and in meeting some of his "felt needs"—which, in any case, they seem to have greater resources for doing—to seek to lead him on into discipleship. This situation certainly leads one to some searchings of heart, and one asks oneself "If the road towards becoming a Christian had been as hard for me as it is for him—where should I have been now?"

#### THE STUDENT CENTRE AND THE DIOCESE

Few missionaries are able to devote all of their time to doing one job, and much of the writer's time has been given to assisting the Indian priest-in-charge with the care of his nine churches. Five of these are in or near Patna, one is sixty miles to the south—at Gaya, near to the sacred Buddhist site of Buddh Gaya. Three are in North Bihar, and involve the crossing of the River Ganges by steamer, since there is as yet no bridge across the Ganges along the whole of its 200-odd mile course through Bihar.

From the start, the planning of this project had envisaged the integration of the student and pastoral work, and had looked forward to the formation of a brotherhood of unmarried clergy who would be jointly responsible for both. This latter plan has not yet materialized, partly because it is as difficult in India as it is in England to find men, outside the Roman Catholic Church, who are prepared to remain unmarried for a number of years, and it is not yet clear if such a plan will best meet the needs of the situation. But there has been a close co-ordination between the student and pastoral work and the congregations of the Churches have shown some interest in the progress of work among students.

These congregations are awaking to the fact, which has important consequences both for the Patna project and for the Church itself, that, unlike nearly all the "mission projects" of the past, this project has originated within their own Diocesan Council. It is taking shape, not



on "mission property", but on Church land, and indeed on the door-step of their own Church.

One aspect of this new situation deserves particular mention. There is a tendency, among some Indian Christians in North India, to concentrate attention upon the future well-being and security of the Christian community, and as a result to be suspicious of any evangelistic enterprise which may involve the Church or its members in awkward or embarrassing situations. Suppose, for instance, a hostel were to be built near the Church; and suppose, at some time, as could well happen, some Hindu students, in their enthusiasm for the goddess Sarasvati, were to set in motion the "chain-reaction" of inter-religious misunderstanding which is now becoming familiar: provocation of authority by performing Hindu rites on Christian premises—warning to students to desist—continued provocation—disciplinary action by authorities—student indignation—public outcry in sympathy with students, possibly leading to violence. Such situations are undeniably unpleasant, not only to the staff of the Christian institution but to loyal Church members as well, and it is not surprising if some people quail at the prospect, and ask themselves "Is it all really worth-while?"

Two things seem to be important. On the one hand, part of the value of this kind of enterprise will be its standing reminder, to all those who witness it, that the Church exists, in Patna as elsewhere, not to serve its own interests, but to serve others and to bear witness to them in the name of Christ. On the other hand, those who are seeking to plan and carry out this project cannot hope to succeed, unless the ordinary Church member in Patna accepts the necessity of it, supports it by his own prayers and help, and feels that it is a part of the outreach of his own Church in which he is personally concerned, and in the planning and running of which he will have some say. The Bishop has, in fact, from the start, appointed an Advisory Committee of leading Church members in Patna. He has depended considerably upon their judgement in such matters as the planning and siting of buildings, and advice on the question of applying for a Government grant for the Hostel—a policy which the Committee has consistently opposed.

#### FINANCIAL RESPONSIBILITY AND NEEDS

Something should be said about the financing of the Patna project. It is now about five years since the Diocese of Bhagalpur, through Bishop Thomas Lenman, appealed to the Church of England for help in finding the necessary staff and finance to initiate this project. At the same time, in conjunction with the Overseas Council, a Patna Committee was formed in London, and an appeal was launched.

So far, a great deal of the financial support for this venture has come, either from gifts from members of the Friends of Bhagalpur, or from generous grants made by S.P.G., without which the project could never have been initiated. That Society has recently decided to renew their grant for another five years, and it is hoped that this will help to support one of the Indian members of staff. C.M.S. have, from the start, been interested in the project, and the writer was seconded by them for work in Patna; although, unlike S.P.G., they had never previously had

any missionaries at work in the town, recently they have undertaken the support of all three missionaries now working in Patna. Indeed, this project, it can truly be said, provides a unique example of co-operation in a practical way between the two major missionary societies of the Anglican Church. A number of the University Anglican Societies in British Universities are now becoming interested in the scheme and are giving some support.

This is encouraging. It can be said that adequate provision has been made for the staff at present required and that sufficient money is in hand to extend Christ Church House. But it should be made clear that very little money has so far been raised, either towards meeting the salaries of further staff who will be needed later, or towards the cost of buildings, which is expected to be not less than £50,000, and may be a good deal more. A proportion of this latter amount can no doubt be raised locally, but it will not be a large one, and the Patna Fellowship, representing the Committee, the Societies concerned, and interested friends, is launching an appeal for the remainder.

If the question be asked, as well it may be "Isn't it rather late in the day for the Church of England to be taking so big a share in a new project in India, and does the Indian Church really want this kind of thing?" the answer may be given somewhat as follows. The original appeal was made by the Bishop and Diocesan Council of Bhagalpur Diocese, with the support of the Metropolitan. The Diocesan Council has repeatedly, and most recently in November 1957, declared its interest and support of the scheme. But the Diocese is still struggling towards self-support in its existing pastoral work, and lacks both the money and the personnel to tackle such a project by itself. Since his enthronement in February 1955, Bishop Philip Parmar, second Bishop of Bhagalpur, has taken much interest in the planning and progress of the project; and there is a plan on foot, which he himself, and also the Diocesan Council, have approved, for moving the headquarters of the Diocese to Patna, even though this would mean the Bishop was living a long way from the Santal area where most of the Anglicans in the Diocese live.

Although the Roman Catholic Church has many educational and other institutions in Patna, and the Baptist Mission has a Girls' School and a Students' Hostel there, the Anglican Church, which has five Churches in or near the town, has not at present any other responsibilities. This may seem rather curious, for it is now 150 years since the great Henry Martyn, then working as an East India Company Chaplain in Patna and Dinapore, established four schools in different parts of the locality. That these schools have not continued up to the present day need not surprise anyone who realizes how strong is the hold of traditional Hinduism on the people of this area, and how great are the changes which have taken place in the country since then. And yet—what opportunities for Christian service and witness there still are! It is still possible at present—though one cannot expect it always to be so—for the Church of England to help the C.I.P.B.C. with this kind of project, when it is asked to do so. Where can such help be more usefully given than in helping the student community, from whom may be expected to come the future leaders both of Church and State, towards that knowledge of God which is revealed in Jesus Christ?



# INTER-RACIAL EDUCATION

By Ruth Douglass\*

**T**HREE small boys in the back seat of the American car in which I was being given a lift into Nairobi were telling Father how to drive. "Why don't you change down, Daddy?" "Your trafficator is still out." "Why do you go down this street?" They chattered on as small boys do, and finally landed me outside one of Nairobi's leading hotels. The driver was a doctor, the language English, and the family—"African". The period, the end of the Mau Mau terror. I had last been in Nairobi as the shadow of Mau Mau was falling. This was a new world.

I had been visiting the school where these three small boys were pupils. It was a private school, and it was open to all races. At the time of my visit the headmistress was on the way to succeeding in her aim of having roughly a third of her pupils from each of Kenya's main racial groups, African, European and Asian. The school had been started some years ago by a woman who believed that one of the soundest paths to a new future in the Colony, where the different races could each make their contribution in mutual trust and understanding, was to start with the children. For some years however no European child applied. "How did you get them in the end?" I asked the present headmistress. "By making it a good school," she replied. "We did not advertise. I did not attend clubs and parties to talk about it. But we let our results speak. And now we even have several English and American children on the waiting list." As we talked, we were standing in the children's cloakroom where we had come to a stop carried away by the headmistress's enthusiasm. A car drew up outside. Simultaneously a crowd of eight or nine children rushed out of the building and scrambled in. They were headed by an African boy of about 13 years of age, dressed as all the children were in the school uniform of blue and grey. "That's the head boy," said the headmistress. "They're going riding. I get private help for him with the fees because I think it's good for the others for him to do the same as they do." Eventually we arrived at the classrooms where all three races were sitting happily mixed in order in single desks. One small African girl who was new was brought up by an English friend to be introduced. "And do you know," said her proud friend, "she can nearly read English already!" They brought me their exercise books to see and certainly any teacher might have been proud of their work.

This small and courageous pioneering effort in East Africa is no longer unique. Several other small experiments of a similar nature are either proposed or are already under way. I visited a "one-week-old" school in Tanganyika. This time it was a boarding school, and once again it was beginning with Asian and African children only; five small Indian

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boys and three Africans. "But we've got the promise of one Australian boy next term" they told me. Two women made up the total staff. One an Australian teacher, the other an English matron. The buildings were very far from complete. Lessons proceeded to the accompaniment of hammering and workmen's calls. But everyone was happy and the eight pupils sat down to a good lunch eaten western-style, with knife and fork, and drank glasses of orange juice, with all the hungry eagerness of small boys everywhere after morning school. They then repaired to their rest, as though the routine were one they had followed for years. "How many children are you going to take?" I asked. "The plans are eventually for 120 boys and girls," I was told.

#### PRIVATE SPONSORSHIP

The fees for this school were high, and comparable with those of schools for Europeans only, in Tanganyika. The aim was to supply an English-type boarding school for the sons and daughters of the increasing number of Africans and Asians who desire it for their children and can afford it. This was a Mission School. Government support, both moral and financial is of necessity cautious as yet in East Africa. The time has certainly not come for the voting of large sums of money from Governmental exchequers for any project which does not carry a considerable measure of approval of all races concerned.

Undoubtedly there are Government officials who believe wholeheartedly in such ventures, but they are wise enough to know that to allow them to spring up quietly under private sponsorship is the surest way to ensure their ultimate success. At a future date when such enterprises are past the experimental stage it may well be both expedient and right for Government departments to assume more direct responsibility and control. At least this is true at the primary and secondary school levels. In the realms of higher education the sheer financial impossibility of providing adequate facilities for the education of the racial groups separately makes a policy of inter-racial education a necessity from the start. Thus in East Africa, the University College of Makerere in Uganda and the College of Technology in Nairobi are both open to students of all nationalities. In Rhodesia, the new University at Salisbury, though providing separate halls of residence for different racial groups, is in all other ways inter-racial.

It will be to the advantage of any inter-racial system of education that may exist in future that its beginnings shall have been small. For a very great deal of experiment must be undertaken before any claim can be made that such schools provide a sound education in the fullest meaning of the word for each group of which they are composed. Here is a sphere in which research must go hand in hand with the expansion. Enthusiasts are always apt to generalize. But it is vital that in a realm of this complexity the success of one or two small ventures shall not be taken as proof that similar attempts elsewhere must inevitably succeed. Not that success in one attempt necessarily proves the rightness of this type of education as a general policy. For both within the school and in the world around are complicated factors which may at any time make or mar a scheme. Different cultures, different religions, different economic



backgrounds are obviously potential stumbling blocks. So are the differences of economic prospects in the future—the political aspirations of each group, their social, psychological and anthropological “essence”. And again the numerical proportion of one group against another must inevitably to some extent condition the attitude of pupils of each group to those of another.

Very young children will of course be totally unaware of any of these factors, and possibly at this level much good and little harm can be done by educating different race groups together. It is universally known that at the “play” stage children of any race will associate happily with children of another, even where there is no common language. But as the child gets older and is increasingly conscious of himself as an individual, so his awareness of his differences from other people increase his growing understanding too of the national or social group to which he belongs, and its accepted behaviour patterns, makes him more critical of the differences of other groups.

Possibly the most difficult stage at which to introduce attempts at racial integration is at adolescence when developing emotions play so strong a part in relationships with other people. At the level of higher education when pupils have learned a greater degree of detachment in their assessment of others, and are more able to be selective in their contacts, the problem becomes again less acute than at the previous stage. At this age too it is usual for some degree of rebellion against adult authority to take place, and young people are prepared to branch out and take an independent line, often quite alien to the tenets of their elders. One such lad whom I met travelling home from a visit to his parents in West Africa told me—“We went to a dance and there was an African nurse there and she was very well educated too, but no one would dance with her so I did.” Sometimes youthful intolerance of each succeeding generation to the customs of their fathers can be a very healthy correction to social and national stagnation.

#### MINORITY GROUPS

The problems of minority groups in any part of the world are innumerable and in the realms of education they will provide “headaches” for administrators and educationists alike for many years to come. Evidence of this has only recently been headlines in the world Press, as a result of the seemingly absurd situation in the small town of Arkensaw in the U.S.A. when State troops actually had to be flown in to allow nine Negro children to obtain their legal right of education alongside White American children in a State school. In America most of the Northern States admitted Negro children to State schools long before Federal legislation made it compulsory everywhere. Up till that time the scheme of “separate but equal” had held sway. That it was in fact anything but “equal” in some states is not difficult to imagine. It is easy from afar to condemn the vociferously objecting Southern States as reactionary. But before doing so it is well to ponder this fact. In the Northern States the proportion of Negro to White is as low as 2 per cent. In some Southern States such as Georgia it is as high as 84 per cent. It is easy to see the possible effect of this upon the schools. In the North “non segregation”

still means a virtually "White" school. In the South it could mean the opposite.

Now Americans, black and white, have at least some degree of common culture. They speak a common language. They accept the Christian faith in common. If there are problems under these circumstances it is not hard to imagine something of the magnitude of problems which would face society were such legislation introduced in a territory where the different racial groups had a totally different background. In South Africa, for instance, where again the black population so far outnumbers the white, however regrettable it may seem from afar, the white S. Africans are fighting through their Apartheid policies not so much to "keep the African in a place of servitude" as to maintain their own "culture" which were there to be a slackening of "Apartheid" might easily be swamped by sheer force of numbers. The South African Professor, Dr. Ben J. Marais in his most fair and impartial research into questions of racial differences in different parts of the world, having exploded in turn each "myth" of the superiority of the White races, has yet this to say— "Here lies our dilemma as white men in S. Africa to maintain ourselves but not to do it in such a way that the non-whites and their aspirations will be the victims of our selfishness and self-interest." ("Colour," Ben J. Marais). Any race, black or white in any part of the world, facing similar threats to the "soul" of their nation might well feel the same and be deserving of our sympathy.

#### PROBLEMS OF CURRICULA

Here then is a vast and mighty problem to be worked out in history. And the schools will have a major part to play, both in the teaching on these matters which is given in schools of one race and most emphatically in schools where pupils of different races are being educated in common classrooms. Inevitably it raises problems of curricula. Is there a common measure of education which can be given to all races? Is this all that is required of education by future citizens of a world which is rapidly becoming a neighbourhood? The little school I have quoted in in Kenya, a Colony as yet under the ultimate control of Whitehall, is giving an English-type education to children of three totally different racial groups. The parents wanted that type of education for their children and are under no obligation to send their children there if they want something different. One might smile at the portraits in Elizabethan ruffs displayed by young artists on the classroom walls as slightly inappropriate in such a school. They would certainly not appear inappropriate to artists themselves nor to their parents. But were such education provided at the Colony's expense for all its children paid for by the taxes of all communities and were the communities represented in the classrooms *in their true numerical proportions* voices might well be raised in protest against an education so Western in type.

In India and Pakistan, since independence, a great expansion of education has taken place with the corresponding paraphernalia of appropriate (or inappropriate) legislation. The medium of instruction is the major language of the area. In the State schools fees charged are absurdly low, and no advance is permitted. Most schools are full. But the fullest of



all are the old "Anglo-Indian" Schools. Their classrooms and even their playgrounds are bursting with enormous classes of every nationality and most ages. For here to a large extent Governmental regulations are relaxed. The medium of instruction is English and an English curriculum is followed, leading to an English School Certificate. Here fees paid are on a very different scale from what they are in State schools, and necessarily so for the grants from Governmental funds are small or non-existent. But fees are no deterrent to the waiting lists which in many cases are impossibly long. Educated Asians are wise enough to realize that in the modern world a *lingua franca* such as English is almost an essential, and so is a knowledge of Western thought and ways. Education of this type, however much one may criticize it as lacking in vital elements of racial culture at least provides a passport to the kingdoms of this world. In so doing it is to be hoped that it also provides a very vital element of understanding of one national group for another. But how far this is really possible is questionable under the existing conditions of overcrowding and a set curriculum, neither of which permit of much experiment.

One of the most interesting and enterprising of modern experiments in inter-racial education is the Pestalozzi village in Switzerland. This village has been designed and built since the last war for a special purpose. It aims at developing among children of different nationalities an understanding and sympathy which will help to break down the barriers between the nations. The children, many of them war orphans, are drawn from most countries of Europe. Each national group lives in a village home, with a "father and mother" of their own nationality. In the home they speak their own language and learn their own culture. They have a teacher and follow the curriculum of schools in their own countries. But in the village they meet together for common interests, sports, hobbies, pets, singing and for talks and lessons of common interest. All children learn German in addition to their own language and so have a common medium of communication. Any parents or teachers who are concerned to understand and deal wisely with problems of inter-racial education would do well to read and ponder the official handbook of this scheme—"The Children's Village" by Mary Buchanan, published by University of London Press.

It is possible that something of a similar nature might well be tried in other areas of the world, for this experiment is carried far beyond the range of the "utilitarian" or even "pacification" thinking of promoters of much inter-racial education elsewhere. It aims to preserve the richness and difference of all cultures and to reveal something of this to others, while at the same time providing for the common denominator of "communication" of interest between the different groups. Minority movements the world over are in part a revolt against the threat to the deep roots of culture within their essential being—a fear which is only beginning to be understood. Unless we learn both in our politics and in our education that common head knowledge and common planning alone can never satisfy mankind's deepest need, we shall continue to break our world on the hard and unyielding rocks of expediency. When education becomes a matter of national expediency the trap closes, the politician

moves into the classroom and the storm clouds lower. One has only to remember the "Blood and Soil" teaching in the German classrooms before the last war, the "Anti-White racial hatred" of the private schools in Kikuyu-land in Kenya, to realize again what could happen anywhere.

### THE ECONOMIC PROBLEM

In territories of mixed racial groups one of the biggest problems facing Ministries or Departments of Education is that of economics. When the development level of one racial group is much in advance of another, the more advanced group demand a quality of education which is expensive. Whereas the less advanced group usually tip the scales in demand for quantity. This is a problem where races are educated in segregated schools but where an attempt is made to bring them together in one school it is still more difficult. The teachers of the advanced group are likely to be paid more than the others. Yet it is not desirable that the staff of such a school should all be of one race. If the salaries are fixed at the level of the upper group this may well place an impossible burden on the finances of the school, which is probably receiving little or no financial support from Government or local exchequers. If they are fixed at the lower scale it is unlikely that the best teachers of the advanced group will be forthcoming and if children of all groups are to be attracted it is essential that the staff shall be of first-class quality. If fees are increased for the children to cover the staff salaries the lower economic group will not be able to afford them. The higher group also may be drawn away to schools for their own races where the fees are lower because of Government grants.

Economics hit the school in another way. Unless the economy of the country provides equal opportunities for all races, the curriculum of the school is likely to be unsuitable for one or other group. This is particularly true at the secondary school stage where some vocational instruction may be given but it also affects the primary school to some extent. Already African children from the Nairobi School have found difficulty in obtaining places in secondary schools. They have studied Latin instead of Swahili, Algebra instead of Agriculture. So for African children, unless primary be followed by inter-racial secondary education, the junior school is likely to be a dead end. European schools do not yet admit African children, even if they know Latin and Algebra.

Obviously with as many aspects of this future challenge to education for world-citizenship bristling with problems, it would be expedient to allow small experiments to proceed here and there backed with much sympathy and support behind the scenes, while keeping out of the public eye. The time will come when data is needed for a move forward on a broader front. When it comes, the findings of the experimenters will be needed and their experience and advice sought. At the present time the need appears to be for a good deal of free capital to enable these experiments to be made, and for men and women of faith and love and high professional skill to put them into action. The money would have to come from private sources. And it would be useless to make the suggestion that those private sources should be the Missionary Societies. No



British Missionary Society to-day is in a position to undertake financial responsibility for projects of this magnitude, involving as they could considerable capital expenditure in building and equipment and upkeep. It might well be however that in the ranks of the missionaries would be found people both able and keen to play their part in such a project perhaps at the same salary level as that of their colleagues of other races should these be lower than their own. They would undertake this work because of their faith in the equality of all men and women of all races in the sight of God. They would undertake it because of their faith in God's working behind all the problems of history, and because in the teaching of the Gospel to their pupils they would be giving to them the best that the world can offer. The little Nairobi school whose headmistress is a convinced and practising Christian teaches Christianity to all Christian children. Teachers of other religions visit the school to teach pupils of their own faith. But in the daily service which all children attend, they learn to pray to "Dear Father God". Surely without the belief that God as revealed in Christ is indeed the Father of all the world, no one would dare to take the plough into his hand to cultivate this fertile but weed-choked field of inter-racial education.\*

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## BIBLICAL AUTHORITY

By D. J. W. BRADLEY†

"THE Bible, and the Bible alone, is the religion of Protestants." These words were written in 1638 by William Chillingworth and they no doubt reflect a rather violent reaction against his brief experience of membership of the Roman Church. But, nevertheless, I fancy that many Protestants to-day, even after more sober reflection than perhaps Chillingworth gave to the matter, might still aver that this dictum did in fact represent their position. Protestants have by no means invariably been Bibliolaters (certainly Martin Luther, who called the Epistle of James a "right strawy epistle", and Chillingworth, who was something of a liberal, were not) but they have at times tended to isolate the Bible and to set it on an eminence remote from the developing life of the Church and this tendency is certainly evident in Chillingworth's dictum. But the isolation of the Bible from the Church in fact does service to neither, and it is this truth that we of the Reformed tradition have been progressively discovering during the last thirty years or so. This is the cumulative result of the labours of an impressive succession of scholars amongst whom the late Sir Edwyn Hoskyns, Fr. L. S. Thornton, Fr. G. Hebert and Dr. Austin Farrer have made the major contributions.

\* The phrase "inter-racial education" is not popular in some territories for obscure reasons and non-racial education is preferred, but I think this is perhaps a still less fortunate name. R. D.

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Nor have the Form Critics, and notably the late Prof. R. H. Lightfoot, been without influence in this direction, for they have successfully demonstrated that the internal arrangement, order and form of the various Biblical writings owed much to the teaching needs, liturgical customs and historical circumstances (the "Sitz im Leben") of the worshipping community from which they emerged. With their guidance we have come to view Bible and Church as two interdependent parts of a single whole, the two sides, as it were, of the same coin. We are not, it is true, encouraged by these scholars to deny altogether the intrinsic authority of Holy Scripture nor to cease testing the validity of developing Church doctrine by reference to the scriptural standard, as our Ordinal requires. We are, perhaps, under their tuition, more inclined than we were in the past to require the faithful living of the Church's traditional way of life, notably its sacramental way, as a qualification for the correct interpretation of Scripture and for the due application of the scriptural test to the developing life and teaching of the Church. We are certainly not now disposed to view the Church, on the one hand, and a carefully edited corpus of Scripture from which all "ecclesiastical" elements have been excised, on the other, as necessarily antithetical, as the liberals were.

#### "BATTLES LONG AGO"

The consideration of the theme of this article during the past four centuries has, of course, been bedevilled by preoccupation with polemical interests consequent upon the sixteenth-century crisis in Western Christendom. We have come more and more of late to realize that the characteristic standpoints on this issue of both protagonists and antagonists of the Reformation emerged from, and were coloured by, a pathological condition of Western Christendom which infected both the Reformers and their opponents and impaired the wholeness of thought of both parties to the controversy. Both Reformation and Counter-Reformation are now both seen as movements within the somewhat limited terms of reference of later medieval Western Christendom rather than as the fruit of new, independent initiatives. We are consequently less inclined to allow ourselves to remain bound by the deliverances of either movement. If we are unhappy, as Protestants have always been, about the virtual parity established at the Council of Trent between the Bible and the Tradition of the Church as the test of orthodoxy,\* we are, perhaps, no less

\* "The sacred and holy, oecumenical and general Synod of Trent . . . keeping this always in view, that errors being removed, the purity itself of the Gospel be preserved in the Church; which (Gospel) before promised through the prophets in the holy Scriptures, our Lord Jesus Christ, the Son of God first promulgated with His own mouth, and then commanded to be preached by His Apostles to every creature, as the fountain of all, both saving truth and moral discipline; and seeing clearly that this truth and discipline are contained in the written books, and the unwritten traditions which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand; (the Synod) following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament, seeing that one God is the author of both, as also the said traditions, as well those pertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession" (Council of Trent: Session IV. Decree Concerning the Canonical Scriptures).



unhappy about the tendency in the Reformed tradition to erect the Bible in isolation into a unique standard of truth, an "*articulus aut stantis aut cadentis ecclesiae*" (principle according to which the Church stands or falls). If, indeed, there is any principle emerging from that bewildered and bewildering, sprawlingly fecund Baroque Age which we should feel able now to endorse without qualification it is, perhaps, rather that of our own Richard Hooker who saw Scripture, Tradition and Reason as an abiding triad, jointly regulative of the continuing life of the Church, no single member of which triad could claim an unqualified ascendancy over its fellows. True, such a view may not serve to provide the human spirit with the authoritative absolutes for which in certain moods it yearns. It may well be, however, that this yearning is but another "inordinate affection" of our fallen nature which the new man in Christ must restrain.

#### "AT SUNDRY TIMES AND IN DIVERS MANNERS"

It would, of course, be easier to claim for the undoubtedly inspired writings of the Old and New Testaments a degree of infallibility as they stand if they possessed more cohesion. It is true that more recent Biblical study has restored a measure of unity where the Higher Critics of the last century merely stratified, and has produced a synthesis where they merely analysed. A more positive approach has mercifully discredited some of their negations. But if, as a result of this new trend, we were in danger of being delivered over to a fresh tyranny, that of a homogeneous so-called "Biblical view", Mr. C. F. Evans, Chaplain of Corpus Christi College, Oxford, in a recent sermon preached before that University has sounded a salutary alert.\* There is, he claimed, no one "Biblical system of theology". "There has, indeed," he said, "been much talk of late of an entity called 'biblical theology', but this will probably turn out to be no more than a temporary excitement over the fact that, after a long period of analysis and breaking up, in which the Bible seemed to have been reduced to a heap of bits, some of the bits have shown a tendency to come together again at another, and perhaps, deeper, level. There is, it would seem, not one theology of the Bible, but several theologies in it, and it would also seem that in serving up the results of biblical criticism in the form of biblical theology some canon of interpretation is still at work, and that a canon which is not itself the immediate and automatic product of this criticism."

#### BIBLE AND CREED

The Bible is, in fact, such a congerie of theologies that the individual interpreter left to his own devices is almost bound to mistake the part for the whole, selecting from it what happens to suit him and failing to balance his selection by reference to the whole. Wherever the interpretation of the Biblical text in all its ambivalent and paradoxical complexity has been left to the unrestrained judgement of individuals or limited groups, social and ecclesiastical order, and even personal decorum, have generally been subverted in deference to some partial and sectarian standpoint. Scripture is explosive material and needs careful handling. Justification can be

\* Reprinted in "Theology" (December, 1957).

found in it for the most subversive notions. It is easy to understand why the removal of venerable ecclesiastical sanctions at the Reformation left the field wide open to antinomianism and irresponsible lawlessness, much to the embarrassment of reputable Reformers who had perhaps somewhat unthinkingly been a party to the original process of subversion the ultimate sequel to which they had not anticipated. "Religion," writes Prof. Whitehead somewhere, "is not always a good thing; it is sometimes a very bad thing." Like sex, to which it is often embarrassingly closely allied, it is part of what we may call the Dionysian or inordinately dynamic element in society and it needs careful canalizing if it is to be creative not destructive. The traditional Catholic system with all its limitations and imperfections has yet proved salutarily calculated to make religion safe for humanity. In so far as Scripture has proved historically to be a most potent stimulus for the religious instinct, it needs to be brought within the ambit of this system for safety's sake. Where there is scope for selection, as there undoubtedly is in this case, it is probably better that selection should be left to responsible authority rather than to individual caprice, however well-intentioned. Even an authoritative Christian system of theology is probably bound to reflect only partially the full range of what are called "Biblical insights" but this is unavoidable since some of these insights are less assimilable by an ordered scheme than others. There is bound to be a degree of arbitrariness about constructing such a system out of the available Biblical material. Some of that material may need supplementing from other sources outside the Bible. But in justification we could plead the need which is felt in the spiritual life, and, indeed, in every field of life, rightly understood, for the support of some such regular pattern or paradigm. In a sense any paradigm is better than none, for without the support of a paradigm spiritual energy is liable to be dissipated or dangerously misapplied, and a paradigm established by the Church is likely to be better than a more private enterprise. But neither will be completely satisfactory and there will always be those who will claim that the paradigm is an unduly constrictive strait-jacket, quenching the Spirit. The moral of all this, in simple terms, is that it is dangerous to leave inflammatory material (i.e. Bibles) lying about without accompanying fire-extinguishers (i.e. Church creeds) if you don't want your house (i.e. both secular and ecclesiastical society, the guarantors of order) burnt down by careless people who happen to be around (i.e. sectarian enthusiasts)!

#### BIBLE AND HISTORY

But though it is probably true that since the Bible possesses no single principle of theological cohesion of its own the Church has had prudentially, but rather arbitrarily, to impose upon it one of its own, the Bible does possess cohesion on another level, i.e. that of history, and this is the level with which recent theology has been very much preoccupied. The Biblical writings are too occasional in character to provide us, as they stand, with the theological system we need. But precisely because they are so occasional in character they faithfully reflect a sequence of history which, we believe, is classical and normative for all time. This is the "*Heilsgeschichte*", the sacred story par excellence, the account of the



dealings of God with his People in which themes of perennial significance are stated. If the Bible has any intrinsic authority it resides in its statement of these themes. Its authority, in this respect, is empirically validated by reference to contemporary variations on these same themes. The whole of human history is seen as a vast symphony with identical themes running through its various movements. These themes are elementally and classically stated in the first movement (i.e. in the Old Testament), and during the subsequent movements (the second movement being the New Testament and the third, the developing life of the Church) they are re-stated with variations. But the definitive statement of the themes will only come in the final movement, the Age to Come, the eschatological dénouement.\*

### THE EXODUS THEME

We cannot here even briefly sketch the development of all these themes. One example must suffice, that of the Exodus theme. The theme is, of course, initially stated in the Book of Exodus, in relation to the Exodus from Egypt. It is re-stated, still within the bounds of the Old Testament, in Jeremiah xxiii, 7-8, in relation to the Return from Exile in Babylon in the sixth century B.C. "Therefore, behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land".

The theme is taken up again in the New Testament by St. Luke in Chapter ix, verse 31 of his Gospel in relation now to the Passion of our Lord. St. Luke records there in his account of the Transfiguration that Moses and Elijah appeared in glory on the Holy Mount and "spake" with Jesus "of his decease" (or "Exodus") "which he was about to accomplish at Jerusalem". Clearly a parallel is here being established between the first Exodus, whereby the old People of God were delivered from bondage in Egypt and carried by God through the Red Sea into the freedom of the Promised Land flowing with milk and honey, and this new Exodus wrought by God in Christ whereby the new People of God have been delivered by Christ's death from the tyranny of Satan and carried through baptism in the Red Sea of Christ's blood into the freedom of the Kingdom of God. Finally this typological parallel is re-echoed in the Paschal liturgy of the later Church of the third century which is full of references to the Exodus theme. So much so, that the initiation rite incorporated in that liturgy concludes with the administration to the neophytes after their Baptism, Confirmation and First Communion of a mixture of milk and honey.†

\* cf. J. Danielou: *Essai sur le Mystère de l'Histoire*, p. 17: "The sacred history is not confined to the two Testaments. It continues amongst us today. We live in the thick of it. God continues to perform his mighty works in conversion and in the sanctification of souls. . . . The Protestant theology of history tends to identify sacred history exclusively with that recorded in Scripture and not to see in the Church the continuation of God's activity, expressing itself infallibly in the teaching office of the Church and irresistibly in the efficacy of the sacraments."

† Hippolytus: *The Apostolic Tradition* (ed. G.Dix, p. 40).

## THE EXODUS HERE AND NOW

The Exodus theme, involving as it does a transition from abasement to glory, is indeed of the very essence of all Christian living in all ages. The validity of the theme is verifiable in contemporary Christian experience wherever Christ's Cross is manfully shouldered and His subsequent glory, on that condition, shared. But, if echoes of this theme continue to reverberate throughout history to the end of time and even beyond, the Biblical statements of the theme in Old and New Testaments remain classical and crucial and to this extent may be said to be authoritative or normative for all time and indeed for all eternity as well. Demythologize as energetically as we may (or, at least, will!) in order that we may establish the relevance of the Bible to modern life, the Biblical history, imagery and interpretation enshrining and illustrating the perennial themes will probably remain indispensable, and, in so far as it does, it will establish its claim to divine inspiration. If you will, the perennial theme is the kernel and the incidental history, imagery and interpretation the shell. But, unlike ordinary kernels and shells, they are inseparable because, presumably, providentially related or synchronized.

## THE BIBLE'S MESSAGE FOR TO-DAY

So much for the authority of the Bible: what of its message and, in particular, its message for to-day? This has probably already become apparent in our treatment of the cohesion of the Bible as history. It is because the Bible presents history as a significant and purposive process that it meets our present most imperative need. History for the Greeks was, in the main, a cyclic process with no ultimate significance or goal. It was a mere unintelligible imbroglio from which the wise man must disengage himself if he valued his peace of mind. It bore no necessary relation to any transcendental world.

In the Bible, however, God himself is involved in history. He creates the world through his Word, he speaks through human prophets, he carries out mighty acts in history, like the Exodus, the Return from Exile in Babylon, the Incarnation and the Passion of Christ. He does not abhor the Virgin's womb and He suffers in an assumed human nature under Pontius Pilate. Surely this is a heartening message for a world that is inclined to revert to the pagan sense of the futility and pointlessness of history and to retreat into either sheer materialism or an unincarnational mysticism. For many modern men depressed by the spectacle of a progress which carries ineluctably with it the seeds of its own decay, history is "a tale told by an idiot, full of sound and fury, signifying nothing". But if history is what the Bible says it is, the raw material out of which, intractable though it occasionally appears to be, God is relentlessly hewing and shaping his masterpiece, the promised Kingdom, then hope need not be unduly daunted by occasional setbacks, more apparent than real. Beyond, yet through, the Cross is the glory of Easter. The ultimate dimension in which Biblical history and its sequel are set is an eschatological one, i.e. it moves towards an end, and, sharing this Biblical confidence, our hope is sustained.



## BOOK NOTES

**"The Moving Spirit"**, published at 5/- by the Church Information Board on behalf of the Overseas Council, is a very useful survey of the life and work of the Anglican Communion. It is based upon recent reports from the Bishops of overseas dioceses and upon additional information from abroad. Somewhat after the geographical fashion of the Unified Statements of former years, the book gives a review of outstanding changes in the situation facing the Church which have taken place since the last Lambeth Conference in 1948. It includes four maps and four statistical charts and should provide an excellent background of up-to-date information against which to set the special studies on the separate subjects of the Lambeth agenda.

On the first of these—the authority and message of the Bible—there are many recent publications which may be well known already to our readers. But we should like to mention particularly one by Canon J. E. Fison published at 3/6 as a Pelican Book. Canon Fison has had considerable experience of the work of the Church in the near East and this is reflected in his book **"The Faith of the Bible"**. It embodies the author's ecumenical, as well as Biblical, enthusiasm in a very stimulating presentation of the subject.

One is often asked for a book which makes available the results of biblical scholarship in a readable and concise form and at the same time gives some indication of the range of the great themes of the Bible. Dr. William Neill's book **"The Re-discovery of the Bible"** excellently meets both these demands. First published in 1954, it has now been re-set and reissued by Hodder and Stoughton at 2/6.

The preaching of the Word is the theme of a book issued by the S.C.M. Press at 8/6. It is by R. E. C. Browne and it is entitled **"The Ministry of the Word"**. In it the author examines succinctly and constructively the relation between the preacher's own faith and the content and method of his preaching. It is a book which will help clergy at home and overseas in their approach to the problem of communication.

On the second subject of the Lambeth agenda—Church Unity and the Church Universal—an interesting study has just been published by the Oxford University Press at 12/6. It is **"The Christian Tradition and the Unity we seek"**. The author, Professor Albert Outler, is Professor of Theology at the Southern Methodist University at Dallas, Texas. He is concerned with the problem of broadening the range of effective participation in the ecumenical movement which he describes as passing from the first phase of clarifying major areas of agreement and disagreement into that of facing the residual problems of the nature of the Church, its ministry and its sacraments. Professor Outler emphasizes the reality of the Christian community as already existing in the world despite the many differences. He examines its continuity through history and then studies the central "tradition" of Jesus Christ by which all diverse traditions are to be measured. The author assesses the resistances within the Churches towards the ecumenical enterprise—perhaps a little too summarily—under the headings of inertia, despair of success and fear of loss

of identity, and endeavours to define the unity for which the Churches hope.

The place of the Orthodox Churches in the ecumenical field tends to be forgotten by some missionary enthusiasts. A useful corrective will be found in the detailed report of "**The Anglo Russian Conference**" published by the Faith Press. It has a preface by the Archbishop of York in which His Grace points out that this, the first theological conference held officially between the Church of England and the Orthodox Church of Russia, was necessarily mainly concerned with questions of faith. The book has been edited by Canon Herbert Waddams. It is to be hoped that the somewhat high price of this small book—15/-—will not impede its receiving the attention which it deserves.

In conjunction with this book, should be read an authoritative work on Orthodox theology as a whole. This is "**The Mystical Theology of the Eastern Church**" by Vladimir Lossky (James Clarke, 16/-).

The recent All-Africa conference asked for a more realistic study of the cultural patterns of African life. The International Missionary Council has already made plans to this end and some time ago sent the Rev. John V. Taylor on a pilot study in Uganda where he had previously served as an Anglican missionary for ten years. The results of this will be published soon as a full-length book. In the meantime Mr. Taylor sets out some of his conclusions in a pamphlet entitled "**Processes of growth in an African Church**" (S.C.M. Press 3/-). Examining those processes under the headings of "congruence, detachment, demand and crisis", the author gives a realistic and challenging picture of the problems and the achievements of the Church in Buganda. This is no superficial account of the life of the Church and it poses some awkward questions about the nature of the "gathered community" and the "confessing church" in terms of the relation of the Church as a whole to its social environment.

The extent and the depth of the influence of witchcraft in African life is the subject of a study by Dr. G. Parrinder. This forms the latter half of his book "**Witchcraft**" published as a Pelican Book at 3/6, the first part of which is an interesting account of the history of witchcraft in Europe. In the wider field of the comparative study of religions there has appeared a work by Professor Mircea Eliade entitled "**Patterns in Comparative Religion**" (Sheed and Ward, 25/-) in which the data of primitive religions are grouped according to the various objects of central importance in religious beliefs. A further volume is to follow on the history of religious phenomena.

Finally we commend to our readers a slim volume of "**Meditations of an Indian Christian**", (S.C.M. 5/-) which has a preface by Canon Charles Raven. Written by Mr. M. A. Thomas, this book contains prayers which are sometimes very moving reflections of the conflicts and problems of personal religion.





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THE Society for the Propagation of the Gospel has produced a leaflet giving much information about books and visual aids, both for individuals and for study groups, in preparation for the Lambeth Conference 1958. A copy of this leaflet will be yours for the asking. Among other things, it contains particulars of:



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